

farms, which were not sin in themselves. But when God gave them the sign of some approaching change or end, they were to leave behind these things, and prepare themselves and flee to the place where they might have received instruction.

When God described a third closing of a dispensation, he says: "One shall be taken, the other left." They say, "Where Lord?" He answered, "Where the carcass is, there shall the eagles be gathered together."

Where there is food to eat, there is gathering together to eat it. So in Noah's time, the ark was the carcass at that time, and all had the privilege of standing still before this sign until God had declared his truth to them which would have been their salvation. It seems to me that just so it is now, and I will tell you how the call came to us.

God spoke to us some years ago, and told us we were all covered over with traditions and did not understand his Word; in short we were to drop everything and commence over again.

We obeyed and laid aside every opinion and prejudice. You may imagine that it was a turning of things upside down. The powers of evil were mightily present to cause us to fail God if it were possible. Having thus prepared us God told us to come to Jerusalem as *representatives* of his body or bride, or a part of this body who should stand in Jerusalem to witness what he was about to do there. God tells us that he was to be received as the refiner's fire and fuller's soap first. Malachi ii, 2.

Having been received thus, his people would be able to stand before him when he came as Bridegroom to reveal the fruits of the refining and the fuller's soap. While he would be doing this spiritually in his body he would give a sign on earth that would point to this, so that the wise would understand and those having ears to hear would hear. So we see literal Jerusalem and Palestine working up after its centuries of humiliation.

God showed in his Word how his kingdom had to be set up in the heart first—and how this was a silent secret time—a time of humiliation to his chosen, and time when they should be downtrodden, even until the time of the end when the Son of God would be revealed. So literal Jerusalem is a type of this, and should be downtrodden until the Gentiles' times should be fulfilled. It was a false bride that would sit as a queen and be prosperous. In James five, it says, "Ye have lived in pleasure on the earth, and nourished your hearts as in a day of slaughter, and laid up gold and silver, not discerning the time, that it was a stranger's land they lived, the prince of which was satan." Not discerning that the true bride would resist all the influences of the unfaithful, to lower the standard, and would hold the truth at any cost.

Now we see the literal Jerusalem begin to hold up her head, and will very soon be downtrodden no more. The decree has gone forth and our eyes behold the measuring line go forth as described by Jeremiah in the thirty-first chapter.

New pavements have been put in the streets of Jerusalem. The Jews are coming back and are already monopolizing the trade. Eight or nine Jewish colonies have been started during the last eight years.

In one colony the Jews have planted about two million grapevines. The increase of the cultivation of the vine has been great since we came. Beautiful roads have been built from Jerusalem to Nappa, and from here to Hebron. Others are in construction. The stones are gathered from the fields to put upon the roads. So the stones and stumbling blocks are being taken out of the way, and the crooked places are being made straight.

God says in Zack. x, "Ask ye of the Lord rain in the time of the latter rain, so the Lord shall make light clouds and give them showers of rain to every one grass in the fields," showing how God desired man to discern the due time for the fulfillment to come, and showing that when God would pour out his Spirit according to the due time in order to prepare his wife, he would again send the literal rain. We know the latter rain is withheld because of the sin of Israel, and is in describing the backslidings of Israel, he says: "Lift up thine eyes unto the bare heights

and see where hast thou not been lain with?" (See Jer. iii, 2, revised,) showing that it was because of their unfaithfulness that the heights were bare instead of fruitful.

In that wonderful description of the army of the Lord in Joel second it says in the twenty-third verse, "Be glad then, ye children of Zion and rejoice in the Lord your God, for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain and the latter rain in the first month."

So we find also that the latter rains have begun. We have rain now at Passover time which is in the first month or between March and April. Already we have had rain twice this month, and some years since we had rain every month except September.

It is a wonderful fact that this year a large number of Jews are expected to come to keep the feast of weeks or Pentecost. Several hundred of these Jews are coming from all parts of Europe. They have chartered a steamer so that they can have their own food. I suppose this has been the first time they have come up to Jerusalem to keep the feast since the destruction of Jerusalem. During the past year the Sultan has taken away the prohibition which prevented the Jews from coming.

Six months after we came here about sixty Jews belonging to the tribe of Gad arrived. This tribe had never returned since their first captivity, and now they are coming more and more, until they now number about five hundred.

These people come from Temen in Arabia. In Deut. xxxiii, 20, it speaks of Gad, and in the twenty-third verse it says they shall come up with the heads of the people to execute the justice of the Lord and his judgments with Israel. All we can say is, "He that hath ears to hear let him hear."

The travelers that come here see nothing of the fulfillment with few exceptions, but surely the trees are putting forth their leaves and so we know the change is near, even at the doors. We sit here and watch these things, and we are filled with joy and delight. Surely we see that God did not bring us here one moment too soon.

We cannot praise him enough that he has come in mercy to this poor sin stricken earth, and his word is that all the earth shall be filled with his glory. God has shut us up to himself and we have read nothing but his word. We find so much mixture in every thing that we fear exceedingly and keep close to God. He reveals his words to babes and to those who wait upon him.

It is difficult to earn one's living in Jerusalem. God seems not to bless anything like making merchandise of this time. Some people have bought land largely but God will not bless it. I know the only people who seem to prosper here are the Jews. They buy land and build houses and the building is increasing daily.

I believe any one called of God to live here, God will provide for some way, but must be sure that it is Jerusalem that they have been called to stand in. If God has called, they will be sure to be taken care of. It is every thing in its order and in its due time, and if we wait on God he will be sure to lead us to the right place.

We thank you very much for your kindness toward us. God provides for us daily. Our wants are few. We live by faith alone.

We long for the time to come when we can speak these things face to face.

We salute you in the love of God and will write anything God is doing here, if you desire, for it belongs to his chosen.

With love, I am sincerely your friend,

ANNA SPAFFORD.

Written to J. H. Myers.

Destroyed for Lack of Knowledge.

Of old it was said that people were 'destroyed for a lack of knowledge,' and this is at the present time one of the most frequent causes, not only of moral and national destruction, but of the destruction of individuals, and the loss of human life. Men and women die through ignorance. They do not know their weakness. They presume upon their strength. They do not know what combination

of circumstances may destroy their lives. That which could do at one time they think they can do at all times, until they make a final experiment with fatal results.

Men venture into danger, expose themselves to harm, indulge their appetites, neglect the warnings and premonitions of disease, sit in drafts of air, exert themselves unduly, risk their lives by partaking of unusual food or food improperly prepared, neglect to learn the proper treatment of diseases, remain in ignorance of the proper steps to be taken in case of sickness, until prostrated by some sudden attack, they call in the first man they can find, who sometimes may prove the worst one, are dosed with medicine until they are beyond help, and die in their prime, when they might have lived long and useful lives. Many a person is thus cut down in the strength of manhood, when a very moderate amount of knowledge would have removed his disease, and saved a valuable life.

In such cases knowledge and experience are needed; and just here it is often found that virtue and benevolence are their own reward, for the man or woman who devotes time and effort to caring for the sick and relieving distress in other homes, finds that when sickness comes into his own dwelling he can meet it and manage it. He has learned the simple lesson of health, and in many instances by seeking to save the lives of strangers he is prepared to save the lives of his friends.

Many a woman mourns the death of her babe, who might by visiting the poor, and relieving the sick and the needy, have easily fitted herself for caring for her own children, and saving herself from the sorrows of bereavement and broken-heartedness.

'Destroyed for lack of knowledge,' might be the epitaph on thousands of tombstones. Parents should earnestly impress upon their children this fact, and teach them the simple lesson of health, the proper attention to food, rest, abstinence, and cleanliness, and the avoidance of all work and over-exertion. Doubtless in many cases their advice will be neglected. There are those who are wiser than seven men who can render a reason, but some will learn and some will be saved. 'The prudent man foreseeth the evil, and hideth himself, while the simple pass on and are punished.'—Sel.

We must remember again that any church that clings to old methods of teachings, which in their day no doubt accomplished much, but now in the natural course of events have almost become obsolete and refuses to change her tactics to meet the demands of the times, cripples her usefulness. We must remember the world is moving along. It is very progressive. While science, art, and education are constantly improving, and bringing humanity abreast of the times, shall the church remain in the back ground and drag her weary steps along in the race, thus disgusting all those who have any progression in their soul, and thus by her lack of sympathy with the progress of the age, deliberately amputates her right arm. The word is advancing, and it is a sorrowful and humiliating sight to see religion which ought to be the great inspiring power of mankind linger away behind every other system of civilization.

It is the healthy church with two sound arms that accomplishes her tasks, and proves a blessing to the world. The two-armed church remembers that men and women are social as well as intellectual beings, and will not despise other means of grace, than those to which they have become peculiarly and particularly attached, if so be, by any means, they may save some. It will not think that because certain methods answered well enough for the fathers that, therefore, the children must necessarily be reached in just the same way. But it will adapt its means to the ends to be reached, and will discard nothing either because it is old, or because it is new, but will 'prove all things and hold fast that which is good.' In fact, the church we have in mind not only uses both arms, but exercises both lobes of its brain, and does not forget that it has a heart. It raises up symmetrical Christians, blesses the world, honors Christ, fulfills its mission, and glorifies God. It is only by two-armed churches that the world will be saved.